

CHAUTAUQUA INSTITUTION
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HARD CHOICES

JOHN M. BUCHANAN, SENIOR MINISTER
FOURTH PRESBYTERIAN CHURCH, CHICAGO

SCRIPTURE
MARK 8:34-38

"IF ANY WANT TO BE MY FOLLOWERS,
LET THEM TAKE UP THEIR CROSS AND FOLLOW
ME." -MARK 8:34 (NRSV)

WHAT DO YOU WANT TO BE WHEN
YOU GROW UP? | THE QUESTION NEVER LEAVES
US. | OR, PERHAPS MORE ACCURATELY, WE
FIND OURSELVES ANSWERING IT - ALL OUR
LIVES.

IT COMES AT US EARLY, | AND SOMETIMES
WE LEARN HOW TO ANSWER AND HOW NOT TO
ANSWER BECAUSE OF THE REACTIONS OF THOSE
WHO ASK IT OF US. || AND SOMETIMES WHAT WE
WANT TO BE IS POWERFULLY SHAPED BY THE
ONES WHO ASK THE QUESTION AND WHO RE-
SPOND TO OUR CHILDISH ANSWERS EITHER
WITH APPROVAL OR DISAPPROVAL.

I RECALL, FOR SOME REASON, A DIS-
CUSSION IN A SUNDAY SCHOOL CLASS. | I
MUST HAVE BEEN TEN YEARS OLD. | THE
TEACHER ASKED US WHAT WE WANT TO BE WHEN

My discomfort
and then
embarrassment
as

WE GROW UP AND I ANSWERED: "I WANT TO
BE A BASEBALL PLAYER." TO THIS DAY I
RECALL THE TEACHER PAINSTAKINGLY EX-
PLAINING HOW UNREALISTIC AND UNLIKELY
THAT WAS... HOW VERY FEW EVER MAKE IT TO
THE TOP... HOW IRRESPONSIBLE IT WAS TO
PIN YOUR HOPES ON IT, SOMETHING SO
REMOTE, ETC., ETC. || I'M NOT SURE IT'S
THE ONLY REASON I NEVER PLAYED FOR THE
PIRATES - BUT IT WAS A LEARNING EXPE-
RIENCE.

IN A TIME WHEN SECOND AND THIRD
CAREERS ARE NOT UNCOMMON, "WHAT DO YOU
WANT TO DO WHEN YOU GROW UP?" IS A
RELEVANT QUESTION.

AND EVEN FOR THOSE OF US WHO PROBA-
BLY WILL NOT CHOOSE ALTERNATE CAREERS, THE QUESTION POINTS TO A DEEPER DILEMMA
- NAMELY THAT LIFE IS, IN A SENSE,
ALWAYS ASKING/DEMANDING THAT WE CHOOSE
WHO WE WILL BE. (X)

and those
who find
themselves in
an important
transition - into
retirement -

IT IS A QUESTION OF PROFOUND IMPOR-
TANCE. (IT MAY BE THE QUESTION.) IT IS A
QUESTION BEING ASKED IN A PARTICULAR WAY
BY FEMINIST WRITERS. "WHAT DOES IT MEAN
TO BE A WOMAN?" AND THE POPULAR WRITERS
OF THE NEW MEN'S MOVEMENT ARE ALSO
ASKING WHAT IT MEANS TO BE A MAN TODAY.

(X)
In fact it may
be even more
important for those
who will not
change careers -
but must deal
with the
transitions of
aging.

IN THE ~~CURRENT~~ BESTSELLER, FIRE IN THE BELLY, "ON BEING A MAN," (BY SAM KEEN, THERE IS A PROVOCATIVE SECTION ABOUT WORK AND IDENTITY. || KEEN IS A PHILOSOPHER, AUTHOR, EDITOR OF PSYCHOLOGY TODAY, AND BEFORE ALL THAT, A PROFESSOR OF THEOLOGY AT A PRESBYTERIAN SEMINARY, ALTHOUGH YOU WILL NOT FIND THAT MENTIONED ON THE DUST JACKET OF THE BOOK. || HE MAINTAINS THAT OLD DEFINITIONS OF WHAT IT MEANS TO BE A MAN DON'T WORK ANYMORE, AND THAT IN THE WAKE OF A DECADE OR SO OF FEMINISM, MEN HAVE SOME CATCHING UP TO DO. || HIS BOOK IS ABOUT MEN BUT IT IS CERTAINLY NOT EXCLUSIVELY FOR MEN. | ~~KEEN AND OTHER WRITERS ABOUT CONTEMPORARY MEN AND MANHOOD, MAINTAINS~~ ~~THAT~~ EVER SINCE THE INDUSTRIAL REVOLUTION TOOK ADULT MEN AWAY FROM HOME TO EARN A LIVING, BOYS WHO HAVE SPENT MOST OF THEIR TIME WITH WOMEN, HAVE BEEN DEPRIVED OF CONSISTENT ADULT MALE ROLE MODELS, AND TRADITIONAL RITES OF PASSAGE INTO ADULTHOOD. || THE CULTURE HAS STEPPED IN AND DONE INADEQUATELY WHAT FATHERS, UNCLES, GRANDFATHERS, VILLAGE ELDERS USED TO DO. | ~~LISTEN TO THE ORIGINAL~~

Keen repeats & uses as the basis of his argument - observation - common among anthropologists that

as boys became men - and which, he argues, women still do rightly or wrongly, as girls mature into young women.

Keen observes:

~~WILLER OF THE WEST.~~

"PREPARATIONS FOR THE MALE RITUAL OF WORK BEGINS EVEN BEFORE THE AGE OF SCHOOLING. | LONG BEFORE A LITTLE BOY CHILD HAS A CONCEPT OF THE DAY AFTER TOMORROW, HE WILL BE ASKED BY WELL-MEANING BUT UNCONSCIOUS ADULTS, 'WHAT DO YOU WANT TO BE WHEN YOU GROW UP?' It WILL NOT TAKE HIM LONG TO DISCOVER THAT 'I WANT TO BE A HORSE' IS NOT AN ANSWER THAT SATISFIES ADULTS. | THEY WANT TO KNOW WHAT MEN PLAN TO DO, WHAT JOB, PROFESSION, OCCUPATION, WE HAVE DECIDED TO FOLLOW AT FIVE YEARS OF AGE! | BOYS ARE TAUGHT EARLY THAT THEY ARE WHAT THEY DO."

Instead of traditional
the older, traditional
cultural initiation
rituals ceremonies
& rites

OUR RITES OF PASSAGE, INCLUDE ~~the~~ GAMES WHICH PREPARE MEN FOR THE BATTLES OF BUSINESS AND LIFE... THE FIRST FULL-TIME JOB... AND THEN GETTING A CREDIT CARD. | "THE CREDIT CARD," KEEN SAYS, "IS FOR THE MODERN MALE WHAT KILLING PREY WAS TO A HUNTER..." | THE VISA CARD IS AN INSIGNIA OF MEMBERSHIP, | A SIGN THAT THE SYSTEM TRUSTS YOU TO SPEND WHAT YOU HAVE NOT YET EARNED. | IN MODERN AMERICA GOING INTO DEBT IS AN IMPORTANT PART OF ASSUMING THE RESPONSIBILITIES OF MANHOOD.

- for boys
athletics, etc

DEBT, THE WILLINGNESS TO LIVE BEYOND OUR
MEANS, BINDS US TO THE ECONOMIC SYSTEM
THAT REQUIRES BOTH SURPLUS WORK AND
SURPLUS CONSUMPTION. THE POPULAR BUMPER
STICKER 'I OWE, I OWE, SO OFF TO WORK I
GO, 'MIGHT WELL BE THE LITANY TO EXPRESS
THE DILEMMA OF MODERN MEN AND WOMEN."
[P. 51-53]

Feminist
writers, and
now a few
men - looking
carefully and
critically at
what maleness
has come to
mean

~~KEEN, POET ROBERT RLY AND CHICAGO~~
~~PSYCHOLOGIST ROBERT MOORE, LIKE THE~~
~~FEMINIST WRITERS BEFORE THEM,~~ ARE HOLD-
ING UP FOR OUR CAREFUL INSPECTION TODAY,
THE MODELS OF MANHOOD AND WOMANHOOD
WHICH POWERFULLY INFLUENCE US. THEIR
WORK IS IMPORTANT. THEY ARE ASKING
ABOUT OUR BASIC IDENTITY AS MEN AND
WOMEN WHO LIVE AND MOVE AND HAVE BEING
FOR SEVEN OR EIGHT DECADES IN THE TWEN-
TIETH AND TWENTY-FIRST CENTURIES. THEY
ARE ASKING THE HUMAN QUESTION - "WHO ARE
WE? WHY ARE WE WHO WE ARE? WHO WILL WE
BE WHEN WE GROW UP?"

SAM KEEN AND THOSE OTHERS ARE
JOINING A GROWING CHORUS OF VOICES
SUGGESTING THAT OUR MODELS ARE WRONG AND
THAT IF OUR IDENTITY IS DEFINED IN
ECONOMIC TERMS ALONE, PROFITS, CONSUMER-

ISM, ACQUISITIONS, SECURITY, WE ARE
WORKING WITH A VERY LOW AND INADEQUATE
MODEL OF OUR HUMANITY. | THE WORD "ECONO-
MIST" ITSELF HAS EVOLVED. | ORIGINALLY IT
MEANT MANAGER. | AN ECONOMIST WAS ONE WHO
MANAGED A HOUSEHOLD WITH SIMPLICITY AND
EFFICIENCY AND WITHOUT WASTE. | PEOPLE
WHO PAID SERIOUS ATTENTION TO DOMESTIC
MANAGEMENT USED TO BE CALLED HOME ECONO-
MISTS. | SIGNIFICANTLY THE UNIVERSITY OF
IOWA RECENTLY CHANGED THE NAME OF ITS
HOME ECONOMICS DEPARTMENT TO CONSUMER
SCIENCE. [KEEN, P. 225] KEEN THINKS
WE DO ANSWER THE IDENTITY QUESTION IN
ECONOMIC TERMS. | JESUS ASKED SIMPLY

"WHAT DOES IT PROFIT TO GAIN THE WORLD
AND LOSE YOUR SOUL?"

"HAVE WE BEEN SO SUCCESSFUL AT
INCULCATING A CULTURE OF ECONOMIC INDI-
VIDUALISM THAT WE ARE LOSING OUR CAPACI-
TY FOR ETHICAL CITIZENSHIP?" ~~ASKS~~ ^{The asker}
FORMER VICE-PRESIDENT OF GENERAL MOTORS.
[CAN WE KEEP OUR GLORIOUS MARKET IN ITS
PROPER PLACE?, ELMER JOHNSON]

MATTHEW FOX, PROFESSOR AT MUNDE-
LEIN, SAYS WE HAVE BECOME COMPULSIVE
CONSUMERS, WALKING GARBAGE CANS ESPOUS-

What happens
when a whole
culture's basic
model of
manhood - or
womanhood is
defined by
consumption,
acquisition
& debt?

Listen to this
question - asked
recently

is not a
preacher
but a

Do we really need
27 varieties of
cat food

ING THE PHILOSOPHY, "I BUY, THEREFORE, I
AM." [A SPIRITUALITY CALLED COMPASSION,
P. 193]

AND THE FORMER HEAD OF NBC AND
CURTIS PUBLISHING PREDICTS THAT 'IF OUR
SYSTEM FAILS IT WILL BE BECAUSE THE
PRINCIPLE COMPULSION OF MOST PEOPLE
RUNNING AMERICAN BUSINESS TODAY IS TO
MAKE SHORT-RUN PROFITS... THE DISEASE
IS GREED.' [IBID, P. 196]

I CHUCKLED AT SAM KEEN'S THROW-AWAY
LINE THAT THE WORLD TODAY IS DIVIDED
BETWEEN NATIONS WHO SUFFER BECAUSE THEIR
ECONOMIES HAVE COLLAPSED AND NATIONS WHO
SUFFER BECAUSE THEIR ECONOMIES HAVE
SUCCEEDED. // AND I STOPPED CHUCKLING WHEN
I REALIZED THAT THE NEWSPAPER ON ~~TUESDAY~~

~~DAY~~ DOCUMENTS THE TRUTH OF THAT
OBSERVATION. ~~PAGE TWO~~ TALKS ABOUT
UNEMPLOYMENT AND THE UTTER LACK OF
CONSUMER GOODS BECAUSE OF THE FAILED
ECONOMIC SYSTEM IN EASTERN EUROPE. | PAGE
THREE ~~TOLD~~ ^{tells} THAT THE UNITED STATES LEADS
THE FREE WORLD IN EVERY MEASURABLE
CATEGORY OF POVERTY... ^{least effective} EDUCATION, PER
CENT OF POPULATION HUNGRY, ^{worst most} HEALTH CARE,
LIFE EXPECTANCY. | PAGE FOUR ~~TOLD~~ ^{will tell} HOW

On page
one there is
yet another
chapter in the
saga of
an economic
system which
collapsed in
front of our
eyes

That's the sort
of thing professors
& preachers used
to say - with
CEO's!

every day

+ now -
some, a ~~st~~
shorter life expectancy
+ the highest infant
mortality.

What
used to
be Yugoslavians

HOPELESS IT IS TO BE YOUNG AND AMBITIOUS
IN YUGOSLAVIA. | ^{you can read} PAGE FIVE ~~and~~ HOW THE
TEEN PREGNANCY RATE IN ILLINOIS IN-
CREASED MORE THIS YEAR THAN IN ANY YEAR
IN THE PAST TWO DECADES. | PAGE SIX ^{fully} ~~told~~
ABOUT CHILDREN ABANDONED AND STARVING IN
THE HORN OF AFRICA. | PAGE SEVEN ^{fully} ~~told~~
ABOUT THE CHILDREN WHO DIED IN THE MOST
RECENT "DRIVE-BY" SHOOTING IN ~~Chicago~~ the Projects.

how hopeless
it is to be
young, ambitious,
poor + black
in Chicago...
how

SO MAYBE IT IS TIME FOR THE CUL-
TURE, THE NATION, TO ASK ABOUT THE BASIC
DEFINITION OF MEN AND WOMEN WHICH ARE
OPERATIVE HERE, | ABOUT WHAT WE CHOOSE TO
BE AS A PEOPLE. | AND MAYBE IT IS TIME
FOR EACH OF US TO ASK - WHO WE ARE AND
WHY WE ARE WHAT WE ARE AND WHO WE CHOOSE
TO BE WHEN WE GROW UP, I.E. IN THE YEARS
OF LIFE WE HAVE LEFT.

particularly
those of us
who are
privileged
enough to be
in this tough
place this
morning.

IT WAS THAT KIND OF CRITICAL JUNC-
TURE FOR THE FRIENDS OF JESUS ONE DAY
WHEN HE ASKED THEM WHAT PEOPLE WERE
SAYING ABOUT HIM. | THEY TOLD HIM THAT
SOME WERE SAYING HE WAS JOHN THE BAP-
TIST, | OTHERS THOUGHT HE WAS ELIJAH.
BOTH JOHN AND ELIJAH ARE THE ONES WHO
WILL ANNOUNCE AND PREPARE THE WAY FOR
COMING OF THE MESSIAH IN ISRAEL. | ("BUT
WHO DO YOU SAY THAT I AM?") HE ASKED. | AND

PETER SAID SIMPLY, ("YOU ARE THE MESSIAH.") BUT WHEN JESUS GOES ON TO THE PERSECUTION AND SUFFERING AND DEATH THAT WILL FOLLOW, PETER ARGUES WITH HIM. *deserve*

WHAT IS HAPPENING INTERNALLY IN THIS FAMILIAR INCIDENT IS THAT THE QUESTION ABOUT THE IDENTITY OF JESUS OF NAZARETH, THE ACADEMIC QUESTION, HAS BECOME THE EXISTENTIAL QUESTION, THE QUESTION OF PERSONAL IDENTITY. *Who do you say I am?*

MEANS ("WHO DO YOU CHOOSE TO BE?") AS SOON AS JESUS STARTS DISCUSSING THE IMPLICATIONS AND THE RESULTS OF CALLING HIM MESSIAH, PETER BEGINS TO BACK AWAY. IT'S TIME FOR A HARD CHOICE. THE INCIDENT HAPPENS AT THE END OF AN EXTENDED PERIOD OF TRAVELING THROUGH GALILEE, TEACHING, HEALING, STAYING WITH FRIENDS, AND AT THE BEGINNING OF THE PERIOD FOCUSED ON JERUSALEM, A TIME OF CONFRONTATION AND CONFLICT, OF ARREST AND TRIAL AND EXECUTION.

IT'S TIME TO DECIDE WHO THEY WILL BE. AND SO HE PUTS IT TO THEM DIRECTLY:

"IF ANY WANT TO BECOME MY FOLLOWERS, LET THEM DENY THEMSELVES AND TAKE UP THEIR

CROSS AND FOLLOW ME. | FOR THOSE WHO WANT
TO SAVE THEIR LIFE WILL LOSE IT, AND
THOSE WHO LOSE THEIR LIFE FOR MY SAKE
WILL SAVE IT. | FOR WHAT WILL IT PROFIT
THEM TO GAIN THE WHOLE WORLD AND FORFEIT
THEIR LIFE?" }

A CROSS TO BEAR IS SOMETIMES THE
WAY WE DESCRIBE A PHYSICAL HANDICAP, | A
RECURRING RELATIONAL PROBLEM, | A HEAVY
FAMILY RESPONSIBILITY, | BUT THAT IS NOT
WHAT JESUS MEANT. | TO "TAKE UP A CROSS"
IS TO VOLUNTEER, | TO ASSUME RESPONSIBILI-
TY YOU DON'T HAVE TO ASSUME, | TO WELCOME
TASKS YOU HAVE EVERY RIGHT TO AVOID.
("TO TAKE UP A CROSS") IS TO DO THE UNNEC-
ESSARY, | TO ACCEPT FOR ONESELF OBLIGA-
TIONS THE AVOIDANCE OF WHICH WOULD CAUSE
NO ONE TO THINK ANY LESS OF US. | ("TO
TAKE UP A CROSS" IS TO INVOKE THE "S"
WORD: | SACRIFICE. ("WE SCOFF AT SAINTS
WHO DENY SELF AND ASSUME VOLUN-
TARY HARDSHIPS" OBSERVES ELAIN PREVAL-
LET. [~~WEATINGS, MAY/JUNE, 1991~~ WE
CALL IT REGRESSIVE AND SICK, MASOCHIS-
TIC... BAD PSYCHOLOGY.)

TO TAKE UP A CROSS AND FOLLOW JESUS
IS TO MAKE A BIG DECISION ABOUT WHO I AM
AND WHO I WILL BE. | IT IS TO MAKE A VERY

BASIC PHILOSOPHIC AFFIRMATION ABOUT THE
MEANING OF MY LIFE. IT IS TO SAY THAT
MY OWN BEING WILL HENCEFORTH BE ESTAB-
LISHED, NOT AS I FIND MYSELF, LOOK INTO
MY SOUL, BECOME MY OWN BEST FRIEND, TAKE
CARE OF MYSELF, INDULGE MYSELF, BUT AS I
GIVE MYSELF AWAY. IT IS NOT A DECISION
OUR CULTURE HAS APPLAUDED RECENTLY.

THE POET ROBERT BLY HAS WRITTEN A
BOOK ABOUT BEING A MAN THAT ^{was his} ~~IS~~ ALSO A
BESTSELLER. IT TOO, IS NOT EXCLUSIVELY
FOR MALES AND ADDRESSES OUR COMMON
HUMANITY WITH WISDOM AND WIT. BLY USES
MALE ARCHETYPES AND THE WORK OF CHICAGO
PSYCHOLOGIST ROBERT MOORE AS THE BASIS
OF HIS DISCUSSION. I FOUND MYSELF
THINKING ABOUT WHAT JESUS SAID TO HIS
FRIENDS ABOUT LOSING AND SAVING THEIR
LIVES. ~~WHEN I READ BLY ON THE "WARRIOR."~~

THE POET HOPES THAT MODERN MEN WILL
RECOVER THE "INTERNAL WARRIOR" WHICH IS
IN ALL OF US.. (NOT THE VIOLENT
WARRIOR.. BUT THAT PLACE IN ALL MEN AND
WOMEN, CAPABLE OF ANGER AT INJUSTICE,
THAT FIERCE FIGHTER INSIDE WHICH IS
READY TO STAND UP FOR ONE'S OWN. BLY
SUGGESTS THAT WHAT WE NEED ARE ANGRY MEN

Bly's book
is not
universally
applauded
particularly
by feminists -
but when
he discusses
male
archetypes -
or models
I

The ancient
archetype - or
model of
the warrior,
Bly says
is potentially
very healthy

the inner citizen of our
11 nation

WHO WILL NOT TOLERATE DRUG DEALERS
PREYING ON THEIR LITTLE ONES.

BLY SAYS A TRUE WARRIOR IS IN
SERVICE TO A PURPOSE GREATER THAN HIM-
SELF: (A TRANSCENDENT CAUSE - WHICH HE
CALLS A "TRUE KING.")

LISTEN TO THE POET AND PLEASE SUBSTI-
TUTE FEMALE PRONOUNS AS APPROPRIATE:

["WHEN A WARRIOR IS IN SERVICE TO A
TRUE KING... HE DOES WELL AND HIS BODY
BECOMES A HARDWORKING SERVANT WHICH HE
REQUIRES TO UNDERGO COLD, HEAT, PAIN,
WOUNDS, SCARRING, HUNGER, LACK OF SLEEP.
THE PERSON IN TOUCH WITH WARRIOR ENERGY
CAN WORK LONG HOURS, IGNORE FATIGUE, DO
WHAT IS NECESSARY TO FINISH THE PH.D.
AND ALL THE FOOTNOTES, ENDURE OBNOXIOUS
DEPARTMENT HEADS, LIVE ^{sparely} SPARSELY LIKE
RALPH NADER, WRITE AS T. S. ELIOT DID
UNDER A SINGLE, DANGLING LIGHT BULB, (
CLEAN UP FILTH AS ST. FRANCIS OR MOTHER
TERESA, ENDURE CONTEMPT, DISDAIN AND
EXILE AS SAKHAROV DID.") IRON JOHN, P.
150-151]

JESUS SAID: ["TAKE UP YOUR CROSS.
IF YOU LOSE YOUR LIFE FOR MY SAKE YOU
WILL FIND IT. WHAT WILL IT PROFIT TO
GAIN THE WHOLE WORLD, IF IN THE PROCESS

YOU LOSE YOUR SOUL?"

IT IS A GROSS MISUSE OF THE WORDS OF JESUS TO HEAR IN THEM A DIATRIBE AGAINST HARD WORK OR PROFIT, FOR THAT MATTER. | THERE IS A SENSE IN WHICH TAKING UP A CROSS, VOLUNTEERING FOR UNNECESSARY RESPONSIBILITY, IS ALWAYS HARD WORK. | SOMETIMES IT IS NOT EVEN VERY VISIBLE OR DRAMATIC. | JESUS WAS NOT RECOMMENDING MARTYRDOM. | THE DAILINESS OF BEARING A CROSS MEANS A WAY OF LIVING, | A BASIC ORIENTATION, | A DETERMINATION THAT THE MEANING OF MY LIFE WILL BE LOCATED SOMEWHERE OUTSIDE MYSELF. | IT WILL, IN FACT, MEAN WORKING VERY HARD.

JAMES AUTRY, CEO OF THE MEREDITH CORPORATION, HAS WRITTEN A REMARKABLE LITTLE BOOK OF ESSAYS AND POEMS ON MANAGEMENT UNDER THE TITLE, LOVE AND PROFIT. | ONE OF THEM IS "THE MEANING OF RICH." | AUTRY REFLECTS THAT WE USED TO THINK \$64,000, OR \$50 — A WEEK FOR THE REST OF YOUR LIFE WAS RICH. BUT...

*back in the
days of the
television pro.
The 64,000 Quest*

"MONEY COMES AND GOES,

AND SO DOES THE MEANING OF RICH,

BUT MOST OF US RETIRED BEFORE WE

LEARNED

that rich means -

*13
having people to love
causes to care almost and*

LIKE HAVING WORK TO DO." [P. 48]

AND PROFIT? (IF WE KNOW ANY-
THING ABOUT ECONOMIC SYSTEMS, IT IS THAT
SYSTEMS THAT DO NOT GENERATE PROFIT AND
CAPITAL DO NOT PROVIDE BASIC GOODS AND
SERVICES FOR VERY LONG, (THAT WHATEVER
ELSE AN ECONOMIC SYSTEM DOES IT MUST
ENCOURAGE PEOPLE TO WORK HARD.

THE INCIDENT BETWEEN JESUS AND HIS
WOULD-BE DISCIPLES VERY SIMPLY DEFINES
THE NATURE OF THAT DECISION WHICH, IN
ONE WAY OR ANOTHER, CONFRONTS EVERY ONE
OF US.

WHO WILL WE BE?

WHAT TRUE KING WILL WE SERVE?

THE SHAPE OF THAT WILL DIFFER FOR
EACH OF US.

FOR ONE IT WILL BE COMING HERE *giving an evening a week*
WEEKLY TO TUTOR A YOUNGSTER.

FOR ANOTHER IT WILL MEAN GIVING UP *build houses for Habitat for Humanity*
A SATURDAY TO WORK AT CARRINGTON-GREEN.

FOR ONE IT WILL MEAN ATTENDING YET
ANOTHER PLANNING MEETING WHEN THE TV
BECKONS.

FOR ANOTHER IT WILL MEAN SPEAKING A
WORD OF COMPASSION AND JUSTICE IN AN
ENVIRONMENT WHERE THAT WORD WILL NOT WIN
FRIENDS.

FOR ONE IT WILL MEAN STAYING WITH A
RELATIONSHIP AND TRYING AGAIN, AND FOR
ANOTHER LEAVING A RELATIONSHIP AND
STARTING AGAIN.

FOR ONE IT IS RETURNING TO A TASK
THAT NEEDS DOING AND FOR ANOTHER FIND-
ING, PERHAPS FOR THE FIRST TIME, A CROSS
TO PICK UP AND CARRY.

IT MEANS VOLUNTEERING... IT MEANS
DOING WHAT YOU DON'T HAVE TO DO... IT
MEANS GIVING MORE THAN YOU ARE REQUIRED
TO GIVE. IT MEANS INVESTING YOUR LIFE
FULLY.

IF YOU ARE FORTUNATE YOU ALREADY
KNOW THAT AND ARE IN SOME WAY DOING IT.
IF YOU ARE BLESSED YOU HAVE WORK TO DO;
SOMETHING FOR WHICH YOU LIVE, SOMETHING
OR SOMEONE SO IMPORTANT TO YOU THAT YOU
FORGET YOURSELF AND DIE A LITTLE OR A
LOT. IF YOU ARE TRULY BLESSED AND FULLY
ALIVE - YOU ARE GIVING YOURSELF TO A
CHILD, A PARENT, A FRIEND, YOUR STU-
DENTS, YOUR CLIENTS, YOUR PATIENTS, A
STRANGER, THE HELPLESS, THE HOMELESS, THE
SICK, THE PRISONER. THE VERY ESSENCE OF
CHRISTIANITY - THE ESSENCE OF WHAT HE
TAUGHT AND LIVED AND DIED EXPRESSING IS

Not giving up on a
task age
or
day.
For
one it
will mean

JUST THIS: IF YOU LOSE YOURSELF FOR HIS
SAKE, YOU WILL GAIN YOUR LIFE, YOUR
SOUL. ✕

WHEN YOU GIVE YOUR LIFE TO HIM, OR
WHEN YOU GIVE IT TO OTHERS, WHICH IS
ALWAYS VERY CLOSE TO GIVING YOUR LIFE TO
HIM - SOMETHING MYSTERIOUS AND INCREDI-
BLE AND VERY GOOD HAPPENS TO YOU. | YOU
GET SOMETHING BACK. | IT'S CALLED YOUR
SOUL, YOUR SELF, YOUR LIFE.

JESUS - THE CHRIST, PROMISED THAT
ONE DAY.

ALL PRAISE TO HIM.

AMEN.

Our finest hours
have been when we knew it - & lived it
- rising young Gen. scholar - to USA. as Nat. Socialist entered - to stay or return
D.B. - ~~an~~ gentle - peaceful - gave self to
resistance - assisting effort - ~~and~~ arrest
upright - execution 1945. He had written
Cost of D. - when X calls - then he
bids he can & die -
Pray God it will not be the drunk
or costly -
but the quest - comes to see
of us - quickly in contrast of our times -
in our world - work - reflections -